VIRTUES OF THE MUSJID

FOREWORD

The need for such a Kitaab was felt for a very long time, wherein the virtues and sacredness of the Musjid, its etiquettes and sanctity in the light of the Qur`aan Majeed and Ahaadith are clearly expounded. Although there are numerous Kitaabs presently available discussing this subject, they are either too brief, where the object is not clearly illustrated or too in-depth and intellectual, which appeals only to the learned and scholars.

Every Muslim should be aware of the virtue and sanctity of the Musjid, and also be conscious regarding its etiquettes and respect. Keeping this objective in mind, Moulana Sadrud Deen A`amir has compiled this concise and simple Kitaab, which explains in simple terms the etiquettes and sanctity of the Musjid in the light of the Qur`aan Majeed and Ahaadith. It is so simple in language that even those who are not fully proficient will understand and benefit therefrom.

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WHAT IS A MUSJID?

This appears to be a strange question, because almost every Muslim knows that the place which has been made *waqf* for Salaat, is called a Musjid. If you ask even a small child walking on the road what a Musjid is and he will be able to give you a suitable reply. If he is of little understand then he will tell you that a Musjid is the House of Allaah Ta`ala.

This is such an abode which does not belong to or is counted amongst the property of any person. No single person or group can lay claim to specific usage thereof. The doors of every Musjid is open to every single Muslim. This is such a House which gives an open invitation to every Muslim male. In this regard, the Fuqahaa have ruled that without genuine reason, a

Musjid should not be locked up. The doors of the Musjid are open to every reciter of the Kalimah, be he rich or poor, ruler or subject, master or slave, employer or employee, black or white, big or small, everyone enjoys equal rights to enter the Musjid. In fact, everyone of them are called to the Musjid.

But is this just like any public place or park whereto everyone is invited? Most certainly not! This is a much more sanctified place than others. It has its protocol, rules and regulations. Free from human limitations and laws, this is an Abode of such a Lofty Being, Who is The Greatest. It is the Court of such a King, Who has no equal. Every Muslim is called to this House. There is general consent to enter this abode. The servants of Allaah Ta`ala are called to this House where they are to be awarded many bounties. These bounties, are however, not like any of the ephemeral and temporary enjoyments of this world. These bounties are everlasting and eternal. Where are those bounties? Where do they originate? Where is the chest of this treasure, which never empties or diminishes? These bounties are spiritual and come from Allaah Ta`ala. As you may have read in the Ahaadith, these bounties are distributed by Allaah Ta`ala. These are everlasting bounties which never diminish. They are from such a treasure that never suffers a shortfall. They are not prone to the effects of this worldly treasures.

Allaah Ta`ala has established and laid down a headquarters and centre here on earth, which exudes lustre and bounties. For the benefit of mankind, Allaah Ta`ala has chosen the sacred land of Makkah Mukarramah, which accommodates this Centre and House. On this sacred land, Allaah Ta`ala established His House, which was built with the blessed hands of Hadhrat Ebrahim and Ismail (alaihimus salaam). This is that house which is called *Baitullaah* (The House of Allaah). This is that Centre and Headquarters in whose direction we face when we perform Salaat. The Muslims of the entire world go there to perform Hajj.
"Indeed the first House which was built for mankind, is the one in blessed Bakkah (Makkah) and it is a (source of) guidance for the entire universe." [Surah Aale Imraan]

This is that *Musjid-e-Haraam* where the most rewards are reaped for the performance of Salaat. This Musjid is called *Ummul Musjid* (The mother of all Musjids). Therefore wherever any Musjid is built it would be regarded as the daughter of this 'mother'. It is a reflection and comes under the shadow of this Centre. All the Musaajid of the world enjoy such a relationship and connection with this Centre, which our eyes cannot see and our hands cannot feel. But if Allaah Ta`ala opens up a slight insight into our hearts then we may be able to discern this relationship and connection. All Musaajid, wherever they may be, acquires its lustre and illumination from this Centre. There is a Hadith wherein Nabi (sallallahu alaihi wasallam) said that on the Day of Qiyaamah all of the earth will dissipate except those portions of land which housed Musaajid. All these pieces of land would be gathered together at one place (it appears that all these would gather together and fuse with the Kaabah Shareef).

It appears such that each Musjid is beaming and bursting with *noor* (celestial lustre) just as a radio or transistor is filled with sound. One need just press a button on the radio and see how it bursts with sound. In a similar way, if the Musjid is treated with due etiquette and respect, and it is properly utilised for the remembrance of Allaah Ta`ala and the dissemination and teaching of Deeni Ta`leem, in the way Nabi (sallallahu alaihi wasallam) has demonstrated and taught, then just as the radio bursts forth its sound when switched on, the Musjid will also exuberate with the *anwaar* and celestial light, and its doors of blessings and celestial illumination will be opened. On the other hand, just as we will hear no sound when the switch of the radio is not turned on, so too will we be deprived of the celestial illumination of the Musaajid when the 'buttons' of proper conduct and etiquettes are not adhered to.

THE OBJECT OF A MUSJID AND ITS IMPORTANCE

Amongst the principles upon which this Deen of Islaam is based, the most important is the Kalimah *Laa Ilaaha Illallaahu Muhammadur Rasulullah*, i.e. the testification and belief in the Unity and Greatness of Allaah Ta`ala and the acceptance of the prophethood of Hadhrat Muhammad (sallallahu alayhi wasallam), to believe as true his entire Message and every part of it. The Oneness of Allaah Ta`ala and the testification in the Prophethood is the foundation stone of Imaan. The entire edifice of Islaam rests upon this

foundation. If any act of Ibaadat or good deed is not founded upon this foundation (of Imaan) then it is useless and of no value.

Salaat follows next in line insofar as the principles of Deen are concerned. Salaat is the most important of all acts of Ibaadat. The emphasis on the importance of Salaat and the harms and punishments for omitting it, are enumerated in many Ahaadith. Salaat has an integral connection and relation to the individual and congregational aspects of our lives. Where Salaat is Fardh and binding on us as individuals, it is also Fardh upon us as a congregation. In fact, Faraaidh are binding upon us as congregationally. There are some acts of Ibaadat, like Jumuah, Eid, etc. which are only acceptable in congregational form and not individually. Musaajid are built specifically for us to be able to fulfil the performance of Salaat in congregational form.
This is a great favour upon us by Allaah Rabbul Izzat, that He has not only blessed us with the bounty of Deen-e-Islaam, but He has also facilitated for us such means which make practicing thereupon simple and easy.

If we contemplate carefully and intently, then it will clearly materialise and dawn upon us that The All-Wise, Allaah Ta`ala, has coupled together each and every facet of the Deen so intricately, that if even a single ‘brick’ from this structure were to be removed, its effects will be felt throughout the entire edifice. Although it is not possible for us to understand all the wisdoms underlying the operation of The All-Wise, nonetheless, we are sure to see the benefits reaped in our daily lives. This is besides all the other benefits promised to us by Allaah Rabbul Izzat, which are to the advantage of our worldly lives and Aakhirah. In like manner if we contemplate over the Musaajid, and if we are to utilise them properly, pay due respect to them, observe the correct etiquettes and sanctify them accordingly, then we are sure to feel the positive effects which exude therefrom.

In this world, mankind have been categorised and sectionalised into different clans and tribes. This distinction is not merely restricted to nations and countries. In fact, it has far reaching effects. Every nation is divided into countries, every country into provinces, every province into districts, each district into towns and cities and every town or city into various

villages and suburbs. Each suburb comprises various types of individuals. In one single village or suburb one may find a few traders, a few artisans and tradesman, some will be employees and others self-employed, some renting homes and others owning their own, some will be employees and other employers, etc., etc.
Then again, each one of these categories can be further subdivided. In fact, the occupants of each home can be categorised. The circumstances and environment of each person's life is effected by his concerns and interests. His mind and thoughts will be preoccupied with whatever his surroundings and environment dictates. Matters pertaining to his environment will daily be presented before him, which ultimately will imprint an indelible impression on his mind. In essence what we are saying is that one place constitutes various types of individuals who are regarded as one nation/tribe and yet each one of them wanders in his/her own concerns and interests. This system, which ultimately becomes a system of life, eventually breeds various evils and contributes to the spiritual breakdown of the individuals. Such a system gives rise to haughtiness, pride and vanity. People tend to forget that they are all the children of one single father, Hadhrat Aadam (alaihis salaam), that they are the creation of one single Creator, Allaah Rabbul Izzat, that they are no different from any other human being; in that just as they eat, drink, sleep, etc., so too do other human beings. The same natural human instincts that one person feels is common with all other humans. The Creator of all is One, the Deity of all is One and all of them are the salves of One Master. The distinctions and categorisations which appear apparent to the eye is not in reality a true categorisation. Just as the various parts of a machine operate in its own individual way and place, all of one of them are interlinked in the whole operation, so too is the connection between humans. The intellect of man will not remove him from the fetters of this stereotype thought, as long as the effects of his environment remain. Although they are all living together, yet they are afar from each other.
It is imperative that mankind needs a practically demonstration that their Rabb is One, that all of them were created by Him and that the life of this world is temporary. Our True Creator has sent us into this world for just a few days.
This lesson of Imaan is being implemented by Islaam on a daily basis, in that it has given Salaat a congregational form and called every believer to

the Musjid. Every believer, be he a ruler, subject, master or slave, all of them are invited to the Musjid. All of them are told daily to come to the Musjid. The Musjid is the House of Allaah Ta`ala. It does not belong to any human and none has dominion over it. This is His Court, where your outward status has no influence. He knows the state of your hearts. He is aware of your intentions. Each one of you is answerable to Him. He is the One Who will compensate you for your good deeds and punish you for your transgressions.

Whenever anyone hears the caller of Allaah Ta`ala, the Muath-thin, calling to Salaat, then he should respond to this call, thinking to himself, *"I am going to the Court of That Being Who is the Greatest. Every single thing is in His complete control."* He should then proceed to the Musjid, observing full and total respect, etiquette and decorum. When he arrives at the Musjid, all his worldly affiliations cease. His every day concerns and occupations which influence his daily life should be terminated and he should enter this different environment, which is nothing other than peace and tranquillity. It is an environment of harmony and concord. This effect of peace and tranquillity will not be felt when Salaat is performed individually. When a person performs Salaat in his shop or workplace then his mind will be with his surroundings, whereas if the Salaat is performed in the Musjid, then the mind will naturally be inclined towards Allaah Rabbul Izzat.

Therefore when a person proceeds towards the Musjid then his heart should be aware that he is going to present himself in the Court of Allaah. He should make the dua that Allaah Ta`ala save him from pride, arrogance and conceit. That his presence is to attain the Pleasure of Allaah Ta`ala and save himself from Allaah's displeasure. That Allaah Ta`ala forgive his sins and save him from the Fire of Jahannum.
Upon entrance into the Musjid, he should recite:

اللهمّ افتح لي ابواب رحمتك و اغفرلي

"O Allaah! Open for me the doors of Your Mercy and forgive me"

The person who performs his Salaat in the Musjid will benefit from the peace, harmony and tranquillity therein, and then he will exit, thinking in

his heart that he has fulfilled the Order of Allaah Ta`ala as best he could. He will ask Allaah Ta`ala to bestow him with His Grace and a blessed sustenance. When emerging from the Musjid, he will recite:

اللهمّ انّي أسئلك من فضلك

“O Allaah! Indeed I ask of You from Your Grace.”

When a person enters the Musjid, then he leaves behind him all his external and worldly preoccupations. His mind now finds opportunity to contemplate over his reality.

THE VIRTUES OF THE MUSJID

Building a Musjid

1). “It is reported by Hadhrat Uthmaan (radhiallahu anhu) that Rasulullah (sallallahu alayhi wasallam) said, ‘The person who builds for Allaah a Musjid, Allaah will construct for him an abode in Jannat.’” [Bukhari and Muslim Shareef]

There are other narrations as well on this subject. There is a Hadith in Tirmidhi Shareef reported by Hadhrat Anas (radhiallahu anhu) that Rasulullah (sallallahu alayhi wasallam) said, *“The person who builds a Musjid for Allaah, will have Jannat as his home.”*

The Hadith of Hadhrat Uthmaan (radhiallahu anhu) states that the person who builds a Musjid for the pleasure of Allaah Ta`ala will have a home like the Musjid he has built constructed for him in Jannat. Another narrations mentions that he will have a larger home built for him in Jannat.

In yet another narration of Hadhrat Abu Hurairah (radhiallahu anhu), Nabi (sallallahu alaihi wasallam) states that the person who builds a Musjid for the pleasure of Allaah Ta`ala from his halaal earnings, will have a palace for him in Jannat, constructed from pearls and emeralds. In another narration reported by Hadhrat Abu Hurairah (radhiallahu anhu), it is clearly stated that amongst the rewarding actions which will reach a person after his death is the Musjid which he has built during his lifetime.

The building of a Musjid, also, like all other virtuous deeds depend on the sincerity of the benefactor, in that it is done solely for the pleasure of

Allaah Ta`ala and for no other reason. Pride and show should not have any play in the action. There should be no conceit, arrogance or worldly motive for building a Musjid. If there is pride or any other such flaw in the intention when building a Musjid or executing a good deed, then naturally there will be a deprivation of rewards. Pomp and show are grave and evil acts, which are classified as *shirk-e-asghar* (minor polytheism). It is stated in the Hadith that the person who carries out any act for showing others, then Allaah Ta`ala leaves the person to whoever he did the action for (i.e. there is no reward from Allaah Ta`ala). Nabi (sallallahu alaihi wasallam) stated that show and pomp are *shirk-e-asghar*. The Qur`aan Majeed severely reprimands those who spend wealth in order to show others:
"Like him who spends his wealth only to be seen of men and believes not in Allaah and the Last Day. His likeness is as the likeness of a rock whereon is dust of earth; a rainstorm strikes it, leaving it smooth and bare. They have no control of aught of that which they have gained." [Surah Baqarah]

Another Aayat describes the Munaafiqeen who perform Salaat for showing others. Hence, if anyone spent his wealth and built a Musjid, but his intention was other than the pleasure of Allaah Ta`ala, instead of this Musjid being a means of *Sadaqah-e-Jaariyah* for him it will turn out to be a mean of punishment. There is a lengthy Hadith of Hadhrat Abu Hurairah (radhiallahu anhu) wherein Nabi (sallallahu alaihi wasallam) said that on the Day of Qiyaamah when people will be reckoned, then amongst the first of person to be questioned will be that person who was favoured with many bounties and wealth on earth. He will be ushered into the presence of Allaah Ta`ala, and reminded of the numerous bounties showered upon him in this world. When he will remember the favours and bounties, it will be asked of him what he did with his Allaah-given wealth. He will reply that he spent his wealth in all such avenues which were loved and encouraged by Allaah Ta`ala. He will say that he spent in wealth in all charitable and good avenues. He will then be told that he is a liar and that he spent the wealth (in those virtuous avenues) so that people may regard him as being generous. In the world people did regard him as being generous (i.e. his objective was realised and fulfilled in the world and his intention was not the pleasure of Allaah Ta`ala). Allaah Ta`ala will then issue the instruction to the angels to drag him face down into Jahannum. *[O Allaah! Save us from Your punishment in Jahannum]*.

It is stated in another Hadith that the person who executes acts for show and glory, Allaah Ta`ala will disgrace him. May Allaah Ta`ala save us all from pride and vanity.

Here a doubt may creep into the minds of readers that when any good deed is executed then people will laud and praise him (when they come to find out). The answer to this is that the one who executes the act must do so with sincerity and clean intentions. Allaah Ta`ala, Who is the Knower of the unseen, knows the condition of hearts. When the heart is clean and one's intention is pure, then when people praise and laud one for the good deed, this is a (added) favour from Allaah Ta`ala. It is an opportunity to make Shukr and thank Allaah Ta`ala further. Hadhrat Abu Zarr (radhiallahu anhu) reports that once Rasulullah (sallallahu alayhi wasallam) was asked regarding the person who carries out a sincere good deed and is praised by the people. Nabi (sallallahu alaihi wasallam) replied that this is an advance glad tiding for the believer.

One important point to remember is that people nowadays build and construct Musaajid without referring to Ulama for advice and guidance. At times, a newly build Musjid is a means of sowing disunity in a community or it may be a means of the present old Musjid becoming desolate and uninhabited, whereas wherever a Musjid is built, that land will remain Musjid-land until the Day of Qiyaamah, whether a structure remains thereupon or not. It is therefore necessary to keep a Musjid inhabited all the time. If the Musjid structure no longer remains on the property, the land will remain as Musjid-land, and no other structure (besides another Musjid) can be built thereupon. There are thousand of Musaajid in existence today which are no longer inhabited and they lie desolate and dusty. The punishment for this lies with the entire community. It is for this reason that people should first consult with responsible Ulama of the community before building a Musjid. They will review the entire situation and give their counsel. A further few points on this subject matter will follow later on.

***SADAQAH-E-JAARIYA* (PERPETUAL CHARITY)**

2). “Hadhrat Abu Hurairah (radhiallahu anhu) reports that Rasulullah (sallallahu alayhi wasallam) said, ‘Indeed amongst those actions of a believer which continue after his death are the knowledge which he has taught and propagated, the pious child which he has left behind, a Qur`aan Majeed which he has left in inheritance, the Musjid which he has built, the abode he built for wayfarers, the stream which he has initiated or built and that charity which he has taken out from his wealth during his health and lifetime. (The reward for) All this will reach him after his death.’”

When a person has built a Musjid with sincerity and for the pleasure of Allaah Ta`ala, then as long as that Musjid remains and people utilise it, the reward will accrue for this person, even after his death. Since a Musjid is built specifically for the Ibaadat of Allaah Ta`ala, hence whatever Salaat is performed therein, Thikr made, Qur`aan Majeed recited therein, I`tikaaf made therein, Deen propagated therefrom, and whatever virtuous actions are carried out in that Musjid, the reward will continue to accrue to this person’s benefit.
There are other points highlighted in this Hadith, hence it is only appropriate that we dilate on these points as well.

1. Learning and teaching of knowledge – There are numerous other Ahaadith which extol the virtues of knowledge. There is the narration of Hadhrat Ma`aaz bin Jabal (radhiallahu anhu) where Nabi (sallallahu alaihi wasallam) encouraged the acquisition of knowledge, because knowledge engenders the fear of Allaah Ta`ala, and it is regarded as an act of Ibaadat. To impart knowledge to one who does not know is an act of Sadaqah. There is great reward in imparting knowledge when the need arises. Knowledge allows one to distinguish between halaal and haraam. Knowledge is the sign of the inmates of Jannat and the fortunate ones. Knowledge becomes one’s companion in times of loneliness and a comforter during difficult times. It guides one during times of hardship. It is an effective weapon against enemies. Allaah Ta`ala elevates the downtrodden nation through the virtue of knowledge. It makes them guides and leaders and people start following them. Every creature on wet and dry, including the fish in the sea, worms, animals of prey in the jungles, etc. make dua of forgiveness for the knowledgeable ones. Knowledge removes

one from the death of ignorance and elevates one to a life of respect and honour.
Besides this there are many other Ahaadith, which will follow later on. At this junction it is important to realise that this Hadith and all other Ahaadith which extol and laud the virtues of knowledge pertain and refer to that knowledge which is beneficial to the Deen, i.e. Deeni knowledge, and ***not*** secular knowledge.

The Hadith explains that the learning and teaching of knowledge benefits one even after one's death. It is evident that if one person learns knowledge and he teaches it to a second person who in turn teaches the third person, and so on and so forth the chain continues. All the rewards of all these people acquiring knowledge will accrue from the first person in the chain. In this way, one can imagine the humongous rewards accruing continuously for the Muhadditheen, Mufassireen, Fuqahaa, etc., etc.

2. Pious children --- When one raises and nurtures one children with a good and solid Deeni upbringing, then they will not only make dua of forgiveness for their parents, in fact, owing to their Deeni upbringing, the parents will also have a share of the rewards of all the virtuous deeds which the children execute, even after their (parent's) demise. It is stated in a Hadith that the one who directs towards a good deed will share in the reward. The treasures in the coffers of The Most Merciful of all those who show mercy, are limitless. We should therefore make an earnest effort at guiding our children and imparting to them proper Deeni education. They should be made thoroughly aware of the value and sanctity of Deeni education.
The best favour any parent can bestow his children with is Deeni education and a proper Deeni upbringing. There is a Hadith wherein Nabi (sallallahu alaihi wasallam) said that there is no greater favour a father can bestow on his children than to teach them good character. The import of one Hadith is that if any parent has taught his child the Kalimah *Laa Ilaaha Illallah*, then this will be a means of his salvation.

**3. A Qur`aan Majeed which is left behind in inheritance ---** There are two likely meanings to this sentence which appears in the Hadith. Firstly it refers to the actual copy of the Qur`aan Majeed which a person

leaves behind as part of his inheritance and the second meaning refers to the Qur`aan which he has taught during his lifetime. From this second meaning it is clear that the rewards reaped from this virtuous act is never-ending. Similarly, if the first meaning is taken, then it refers to the rewards which will always be accruing to the deceased as long as others recite from the copy of the Qur`aan Majeed which he has left behind.

4. Traveller's shelter and building a stream --- Both these acts and any other act wherefrom the creation of Allaah Ta`ala benefits are opportunities of reaping rewards. As long as people benefit from whatever one has left behind, the rewards will accrue. The condition however is that such acts are carried out without intention of receiving worldly accolades or praises. It has to be done solely for the pleasure of Allaah Ta`ala. For a person to make and facilitate arrangements for water in such a place where there is a scarcity of water, will also be regarded as having built a stream.

5. Sadaqah --- Great emphasis has been placed on this in the Ahaadith. It is stated in a Hadith that when a person gives charity, even if it be as small as a piece of date, then Allaah Ta`ala takes it in His Right Hand (i.e. it is appreciated greatly by Allaah Ta`ala). The condition is that it must be from his halaal earnings, because Allaah Ta`ala only loves pure things. Allaah Ta`ala then nurtures and increases this Sadaqah, to such an extent that something as small as a piece of date, becomes larger than a great mountain (in reward). *[For further elucidation and virtues on Sadaqah, one should refer to Hadhrat Sheikh Zakariyyah's - rahmatullahi alaihi – Kitaab on the virtues of charity]*

3). "It has been reported by Hadhrat Aishah (radhiallahu anha) that Nabi (sallallahu alaihi wasallam) instructed the building of Musaajid in the homes and keeping them clean and scented."

The words '*Building of Musaajid in the homes"* refers to having a special place in the home which is kept clean, where the occupants may perform their Nafl Salaats and other acts of Ibaadat in the home. The womenfolk should also perform their Salaat in these areas of the home and they may observe *I`tikaaf* there also. The men-folk should perform their Nafl and Sunnat Salaats there. This area of the home should occasionally be scented.

Nevertheless, one should remember that this area is not in the place of a true Musjid, and the laws of a Musjid will not apply here. This area in the home does not take the place of the local Musjid for men. One may change the location of this area in the home depending on the various seasons. One may buy or sell off this home, etc. In other words, the laws of *Waqf* will not apply to the 'Musjid' in the home.

Keeping the Musjid inhabited

"He only shall tend Allaah's sanctuaries who believes in Allaah and the Last Day and observes proper worship and pays the poor due (Zakaat) and fears none save Allaah. For such (only) is it possible that they can be of the rightly guided."

The Aayat preceding this one explains the quality of the hypocrites that they are not ones who will build and keep a Musjid inhabited. This Aayat describes those who build, maintain and keep Musaajid inhabited to be those who believe in the Oneness of Allaah Ta`ala. They are the ones who believe in the Day of Qiyaamah, perform Salaat, and they fear none other than Allaah Rabbul Izzat. The Aayat further states the possibility that such people will attain their goal, and that they are the rightly-guided. In this Aayat, together with bringing Imaan in Allaah Ta`ala and The Day of Qiyaamah, discharging Zakaat and performing Salaat, the quality of having fear for none other besides Allaah Ta`ala is mentioned. It is obvious that those who have no fear for Allaah Ta`ala will never realise the importance and sanctity of the Musjid, neither will they inhabit it. Keeping the Musaajid inhabited will mean the realisation that this is the Court of That Absolute Being in Whose control everything lies. That success in both worlds lies totally in pleasing Him, and that in His displeasure lies destruction in both worlds.

Those people who, whilst fearing Allaah Ta`ala keep the Musaajid inhabited, have been given the surety of guidance. Who can be more honoured and distinguished than that person who has been granted guidance by Allaah Ta`ala? The preceding Aayaat explain that actions such as giving water to the pilgrims or inhabiting the Haram Shareef are not equal in rank to Imaan. Imaan is the basis and crux of all actions. There can never be any reward if there exists no Imaan.

The narration of Hadhrat Abu Sa`eed Khudri (radhiallahu anhu) follows later on where it is stated that if you find any person regular in the Musjid, then it is a testification of his Imaan. The essence is that only those who have Imaan will realise and appreciate the value and sanctity of the Musjid, and those who have no Imaan will never realise its importance and significance.

"In houses which Allaah has allowed to be exalted and that His name shall be remembered therein. Therein (these Musaajid) do offer praise to Him in morning and evening. Men whom neither merchandise nor sale beguiles from remembrance of Allaah and constancy in prayer and paying to the poor their due; who fear a Day when hearts and eyeballs will be overturned; that Allaah may reward them with the best of what they did, and increase reward for them of His bounty. Allaah gives blessings without account to whom He will."

Most of the Sahaabah (radhiallahu anhum) have interpreted the term *"houses"* in this Aayat to mean Musaajid. This Aayat has explained in detail the purpose and qualities of the Houses of Allaah and described its inhabitants and their virtues:

1). The object and purpose of a Musjid is that it is a place where the remembrance of Allaah Ta`ala takes place, i.e. for Salaat and other Ibaadaat. It is not constructed for any worldly purpose, hence its sanctity is of utmost importance.

2). Regarding the inhabitants of the Musjid it is stated that they utilise the Musaajid day and night for Salaat and to glorify the name of Allaah Ta`ala. They have extremely great respect for the Musaajid. Trade, buying, selling and worldly distractions do not turn their attention away from their Salaat, Zakaat and remembrance of Allaah Ta`ala.

3). One of their greatest plus is that they do not execute their Deeni obligations with any worldly motives and greed. In fact, they have the fear of the hereafter. They fear that Day when account will have to be given for every little action.

4). The recompense for such people is also mentioned, that on the Day of Qiyaamah, Allaah Ta`ala will remunerate them with great rewards for their virtuous deeds. Not only will they be remunerated, they will be

showered in abundance with the Grace and Favours of Allaah Ta`ala. There is no limit to the treasures of Allaah Ta`ala. He gives whomsoever He wills without having to reckon for it or without there being any limitations.

It is stated in a Hadith that the people who regularly attend the Musaajid (and engage in Ibaadat) are the pegs and supports of the Musjid. The angels become their companions. When they fall ill, the angels visit them and when they proceed to do any task, the angels assist them. May Allaah Ta`ala also include us amongst His chosen servants and forgive us through their mediation.

Vigilance at attending the Musjid

4). "It has been reported by Hadhrat Abu Hurairah (radhiallahu anhu) that Nabi (sallallahu alaihi wasallam) said, 'Whoever goes to the Musjid in the morning or evening, Allaah Ta`ala prepares for him provisions in Jannat morning and evening.'"

The person who goes to the Musjid for the remembrance of Allaah Ta`ala becomes the guest of Allaah. It is only normal that one does everything possible for the comfort and ease of the guest. Nabi (sallallahu alaihi wasallam) has stressed greatly on the proper and correct etiquettes and respect due to the guest. It is reported in one Hadith that the person who believes in Allaah Ta`ala and the Last Day must respect and honour his guests adequately. Now consider how fortunate that person must be who is the guest of Allaah Ta`ala, Who is a Being with no shortage. What great entertainment and preparations awaits the guest of Allaah Ta`ala! The guest of Allaah Ta`ala will most certainly receive the greatest bounty one can hope for in this world and Aakhirah, and that is forgiveness.

It is reported in a Hadith by Hadhrat Abu Darda (radhiallahu anhu) that the persons entering the Musaajid are the guests of Allaah Ta`ala, and they are treated to forgiveness. They are presented with gifts of honour and respect. An interesting point may be appreciated at this juncture – the Fuqahaa have stated that it is Makrooh for a person to leave the Musjid after the Athaan has been given, if he has no valid reason. It is clear that when one is a guest somewhere then it would be disrespectful to get up and leave the table when the meal is being served. So too is it disrespectful to leave the Musjid

after the Athaan has been given, when the angels are descending with the gifts and bounties from Allaah Ta`ala. When a guest who abandons the table at meal times is regarded as uncultured, unrefined and is looked upon with disdain, how much more appalling is it not to leave the serving of Allaah Ta`ala?
However, if there is a valid reason for leaving the Musjid at that time, then it will be in order.

The Musaajid are the gardens of Jannat

5). It has been reported by Hadhrat Abu Hurairah (radhiallahu anhu) that Nabi (sallallahu alaihi wasallam) said, 'When you pass by the Gardens of Jannat then partake of its fruits.' It was asked, 'O Rasulullah (sallallahu alayhi wasallam)! What are the Gardens of Jannat?' He (sallallahu alayhi wasallam) replied, 'The Musaajid.' It was then asked, 'What are its fruits, O Rasulullah (sallallahu alayhi wasallam)?'Nabi (sallallahu alaihi wasallam) replied, '(The recitation of) Subhanallah, Alhamdulillah, Laa Ilaaha Illallaah and Allahu Akbar.'" [Tirmidhi /Mishkaat]

This Hadith makes it even more evident that the Musaajid are such gardens which have no limits on partaking of its fruits. Their value is such that it cannot be sufficiently cherished. Every believer is given open invitation to come and partake to their fill. In this Hadith Nabi (sallallahu alaihi wasallam) describes the fruits of these gardens to be *Subhanallah, Alhamdulillah, Laa Ilaaha Illallaah and Allahu Akbar*. There are many other Ahaadith just like this one which encourage this recitation. It is stated in another Hadith that every time a person recites *Subhanallah, Alhamdulillah, Laa Ilaaha Illallaah and Allahu Akbar,* a tree is planted for the reciter in Jannat. There is a narration by Hadhrat Samurah Bin Jundub (radhiallahu anhu) that Nabi (sallallahu alaihi wasallam) said there are no better words in the Sight of Allaah Ta`ala than these sentences.

Once Hadhrat Umme Haani (radhiallahu anha) asked Nabi (sallallahu alaihi wasallam) to prescribe for her a light Thikr with maximum reward, owing to her advanced age and difficulty in engaging in 'heavy' Ibaadat. Nabi (sallallahu alaihi wasallam) told her to recite one hundred times *Subhaanallah*, and she will receive the reward of freeing 100 slaves from

the family of Hadhrat Ismail (alaihis salaam), one hundred times *Alhamdulillah* and she will receive the reward of donating 100 fully equipped horses to the Mujaahideen, one hundred times *Allaahu Akbar* and she will receive the reward of donating 100 fully laden camels in the Path of Allaah Ta`ala, and finally one hundred times *Laa Ilaaha Illallaah* and these words will fill the heavens and earth with rewards.
Besides this one, there are many other Ahaadith which extol the great virtues and benefits of these blessed words.

The connection of our Nabi (sallallahu alaihi wasallam) to the Musjid
6). "It has been reported by Hadhrat Ka`ab bin Maalik (radhiallahu anhu) that Nabi (sallallahu alaihi wasallam) would not return home from a journey except during the day at Chaasht time (mid-morning). When he returned, he would first proceed to the Musjid and perform two Rakaats of Salaat therein and then he would sit down.'" [Bukhari and Muslim Shareef / Mishkaat, page 68]

This Hadith of Hadhrat Ka`ab bin Maalik (radhiallahu anhu) demonstrates the intricate connection Nabi (sallallahu alaihi wasallam) had with the Musjid, that immediately upon returning from a journey he would proceed immediately to the Musjid. After completing his Salaat he would give a sermon or engage in some work or the other. After the demise of Nabi (sallallahu alaihi wasallam) this became the normal and regular practice of the Sahaabah (radhiallahu anhu) that when that returned from a journey they would first proceed to the Musjid and the only after performing Salaat go to their homes. Upto this day, this remains a Sunnat practice.

Whenever any important or significant event presented itself to Nabi (sallallahu alaihi wasallam), he would proceed to the Musjid.

Hadhrat Abu Darda (radhiallahu anhu) reports that whenever a severe storm arose, Nabi (sallallahu alaihi wasallam) would immediately proceed to the Musjid and he would leave until the storm dissipated.

The reward for going to the Musjid is equal to that of Hajj and Umrah
7). "It has been reported from Hadhrat Abu Umaamah (radhiallahu anhu) that Rasulullah (sallallahu alaihi wasallam) said, ' The person who

emerges from his home purified (i.e. With wudhu) and proceeds towards the Musjid for Fardh Salaat, then his reward is like that of one proceeding for Hajj. And the one who emerges from his home purified to go to the Musjid for Chasht Salaat, is like one who performs Umrah (the condition being that besides Salaat there is no other motive for proceeding to Musjid)." [Hadith Ahmad / Mishkaat, page 70]

Fardh Salaat for men should as far as possible be performed in the Musjid with Jamaat. In fact, some Ulama, are so strict in their ruling that Fardh Salaat is not valid except in Jamaat. The Ahaadith extol many virtues of performing Fardh Salaat with Jamaat. A detailed Hadith of Hadhrat Abu Hurairah (radhiallahu anhu) follows further on.

The angels make dua for the person proceeding towards the Musjid
8). "Hadhrat Abu Hurairah (radhiallahu anhu) reports that Rasulullah (sallallahu alayhi wasallam) said, 'The Salaat of a man performed in congregation is 25 times more superior than his Salaat performed in his home or business. This is so when he performs a proper wudhu and proceeds towards the Musjid. He does not emerge except with the intention of performing Salaat. He does not walk one step except that he is being raised by one stage and one of his sins are being forgiven. Whilst he is performing Salaat, the angels continuously supplicate for him thus: 'O Allaah! Bless him and have mercy on him.' They continue making dua for him as long as he awaits the (congregational) Salaat."
In another narration it is reported that Nabi (sallallahu alaihi wasallam) said, *"When he enters the Musjid, and remains engaged in Salaat, then the angels supplicate thus, 'O Allaah! Forgive him, and accept his repentance.' This continues as long as he does not harm anyone and remains in a state of wudhu."* [Bukhaari and Muslim Shareef / Mishkaat, page 68]

There are countless narrations which extol the virtues of Salaat with Jamaat and which warn against abandonment of congregational Salaat. If we attempt listing all of them then this Kitaab would be exceptionally long. One may refer to the second chapter in the Kitaab of my venerable Ustaad, Hadhrat Sheikhul Hadith Moulana Zakariyyah (rahmatullahi alaihi),

entitled '*Fadhaa`il-e-Salaat*', wherein he has explained this subject matter in more detail.

The glad-tidings of full illumination (on the Day of Qiyaamah) for those who attend the Musjid during the dark hours

9). "It has been reported by Hadhrat Buraidah (radhiallahu anhu) that Rasulullah (sallallahu alayhi wasallam) said, 'Glad tidings of complete illumination on the Day of Qiyaamah to those who proceed to the Musjid in the dark.' [Abu Dawood / Tirmidhi / Mishkaat, page 69]

Those who proceed towards the Musjid in the dark hours, and are not deterred by it (or by any other apparent hindrance), will be granted a total and full *noor* (illumination) on the Day of Qiyaamah, in lieu of their bearing this difficulty. This *noor* will be such that it will outshine the radiance of the sun. There is another narration which states that such persons will be seated on pulpits of *noor* on the Day of Qiyaamah. In one Hadith Nabi (sallallahu alaihi wasallam) states that whosoever enjoys an attachment for the Musjid, Allaah Ta`ala establishes an attachment and affection for him.

Nabi (sallallahu alaihi wasallam) had practiced such rigidity in attending the Musjid for Salaat, that even during his terminal illness, he would attend the Musjid for Salaat, taking assistance from the Sahaabah (radhiallahu anhum). The Ahaadith demonstrate the importance that the Sahaabah (radhiallahu anhum) attached to attending the Musjid for Salaat; they would come to the Musjid from far off. Neither would the darkness of the night nor the heat of the midday deter them from attending the Musjid. In essence, these personalities held firm and full belief and trust in the words of Nabi (sallallahu alaihi wasallam). They would grant preference to the blessed words of Nabi (sallallahu alaihi wasallam) over their own opinions.

Hadhrat Abu Darda (radhiallahu anhu) once wrote a letter of advice to Hadhrat Salmaan Farsi (radhiallahu anhu) wherein he stated that the Musjid is the house of the pious Allaah-fearing people and that Allaah Ta`ala has given assurance that whosoever regularly attends the Musjid, will be granted peace and contentment, they will be made to traverse the *Pul Siraat* with ease and they will be blessed with the Pleasure of Allaah Ta`ala.

Coming to the Musjid from afar

10). “It has been reported from Hadhrat Ubai bin Ka`ab (radhiallahu anhu) that he knew not of any person who lived further from the Musjid than a certain Ansaari Sahaabi, who would never forgo any Salaat in the Musjid. It was said to him, ‘Why do you not procure a donkey so that you may travel thereupon to the Musjid during the darkness of the night and heat of the day.’ He replied, ‘I do not desire that my house be adjoined to the Musjid. However, I do desire that I be rewarded for every step I take towards the Musjid and when returning home to my family.’ Rasulullah (sallallahu alayhi wasallam) said, ‘Allaah has accumulated all this for you (i.e. Allaah Ta`ala has counted as reward for you your walking to and fro from the Musjid).’” [Muslim Shareef]

The habit of going to the Musjid (for Salaat) is a sign of Imaan

11). “It has been reported from Hadhrat Abu Sa`eed Khudri (radhiallahu anhu) that Rasulullah (sallallahu alayhi wasallam) said, ‘When you see a man who is habituated to attending the Musjid (for Fardh Salaat), then bear testimony to his Imaan, because verily Allaah has said, ‘Indeed only those people inhabit the Musaajid of Allaah who believe in Allaah and the Last Day.’” [Tirmidhi / Ibn Majah / Mishkaat, page 69]

This Hadith has been mentioned before and the Tafseer and explanation of this Aayat has also passed before. Nabi (sallallahu alaihi wasallam) has mentioned that only those who believe in Allaah Ta`ala and the Day of Qiyaamah will understand the sanctity of the Musaajid and attend them. Those who do not have Imaan (may Allaah Ta`ala save us!) will not understand the importance and sanctity of the Musaajid.

Attendance of the Musaajid for Salaat and other acts of Ibaadat, does not earn a person worldly money. Even laughing and jesting are prohibited in the Musjid. In fact, there is no *nafsaani* pleasure to be acquired in attending the Musaajid. Hence, only those who love Allaah Ta`ala will develop an attachment with the Musjid and attend it regularly. Only those will accept the blessed words of Nabi (sallallahu alaihi wasallam) as true, who believe firmly that Salaat is amongst our objects in life and that the remembrance of Allaah Ta`ala reigns supreme in our lives; that acquiring Deeni knowledge is necessary and that it is important to keep the Houses of Allaah Ta`ala inhabited. Only those who accept all the blessed words of

Nabi (sallallahu alaihi wasallam) as true and have firm faith in them, can be termed a true believer. Therefore, if you find any person regular in the Musjid, then you may testify to his being a true believer.

Tahiyatul Musjid

12). "Hadhrat Abu Qatadah (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) said, 'If any one of you enters the Musjid then he should perform two Rakaats of Salaat before sitting down.'" [Mishkaat, page 68]

It is Masnoon to perform two Rakaats of Salaat upon entering the Musjid, prior to sitting down. This Salaat is called *Tahiyatul Musjid*. The performance of this Salaat is not dependant on one entering the Musjid for Fardh Salaat. In fact, it should be performed at any time that one enters a Musjid. However, it must not be performed at Makrooh times, like sunrise, mid-day and sunset.

This Salaat can only be performed before the following three Salaat from the five daily Salaat times, Zuhr, Asr and Esha.

If upon entering the Musjid one sits down and then stands up and performs this Salaat, then this too will be valid, however it is contrary to the preferred method.

If upon entering the Musjid, one begins a Sunnat or Fardh Salaat, then the opportunity for *Tahiyatul Musjid* expires. Since this Salaat is a form of greeting upon entering the Musjid, hence it is supposed to be performed first. If time is limited, then the performance of this two Rakaats must not hamper or be granted preference over Sunnat Salaat or *Takbeer-e-Oola* of *Fardh* Salaat. This will be incorrect. When one enters the Musjid-e-Haraam (Kaabah Shareef) then instead of these two Rakaats, one should make Tawaaf.

Gatherings of *Ilm* and Thikr in the Musaajid

13). "It has been reported from Hadhrat Abu Hurairah (radhiallahu anhu) that Rasulullah (sallallahu alayhi wasallam) said, 'No group gathers in a House from the Houses of Allaah to recite the Kitaabullaah or to impart knowledge, except that Sakinah (a special peace and tranquillity) descends upon them, Divine Mercy envelops them, the angels surround

them and Allaah mentions them to those around Him.'" [Muslim Shareef / Mishkaat page 33]

This is a portion of a lengthy Hadith, from where we can discern the virtues of those who gather in the Musjid to learn and teach the Qur`aan Majeed and engage in Deeni Ta`leem. Together with this reward (which is received for engaging in Ibaadat in the Musjid), one can add the rewards reaped individually as well.
There is a narration of Hadhrat Abu Hurairah (radhiallahu anhu) wherein it is stated that the one who listens to the recitation of the Qur`aan Majeed receives ten rewards and the reciter will receive a special radiance on the Day of Qiyaamah. The Musjid is in actual fact a Deeni classroom.
However, together with realising the virtues and blessings of learning and teaching in the Musjid, it should be remembered that to make the Musjid a Madrasah classroom for little children, where the sanctity of the Musjid will be abused and not appreciated, instead of earning reward will be a means of punishment. The Fuqahaa have written that to teach little children in the Musjid and take remuneration for it, is impermissible. Some Fuqahaa have consented to teaching in the Musjid if it is done purely for pleasure of Allaah Ta`ala, and if there is no fear of the sanctity of the Musjid being despoiled. Since this is a difficult task, because children attach little value to the importance of the Musjid, it is best to teach them in classrooms adjoining the Musjid.
The virtues of learning and teaching in the Musjid which appear in the Ahaadith refer to youth and children who have some Deeni understanding. Such persons will grant due respect to the Musjid.

14). "It has been reported by Hadhrat Abdullah ibn Umar (radhiallahu anhu) that Rasulullah (sallallahu alayhi wasallam) passed by two groups of people sitting in the Musjid. He said, 'Both of them are engaged in goodness, (however) the one group is better than the other. They (the first group) supplicate unto Allaah and aspire towards Him. If He desires He will grant them and if He desires He will withhold from them. As for them (the second group), they are (engaged in) acquiring Fiqh or Ilm and they teach the ignorant. They (this second group) are better. Indeed I have been sent as a teacher. Nabi (sallallahu alaihi wasallam) then sat amongst this (second) group.'"[Daarmi / Mishkaat, page 36]

This Hadith teaches us the virtues of acquiring Deeni knowledge. There are many other narrations which extol the virtues and benefits of Deeni knowledge. In this Hadith Nabi (sallallahu alaihi wasallam) explicitly mentions that he was sent as a teacher.
When Hadhrat Ebrahim (alaihis salaam) was constructing the Kaabah, he made a dua that Allaah Ta`ala make such a group amongst our children who are obedient to Him. This same dua includes the following:

"O our Rabb! Send to them a Messenger from amongst them, who will recite to them Your Aayaat and teach them The Kitaab and Hikmah and who will purify them. Indeed You are The Mighty, Powerful and All-Wise." [Surah Baqarah]

It is stated in one Hadith where Nabi (sallallahu alaihi wasallam) said that his coming was the result of the dua of Hadhrat Ebrahim (alaihis salaam).
In reality, there is no greater teacher than our beloved Nabi (sallallahu alaihi wasallam). He imparted the teachings of Allaah Rabbul Izzat with utmost love and affection. May Allaah Ta`ala grant us all the guidance to follow the blessed footsteps and teachings of Rasulullah (sallallahu alayhi wasallam). *Aameen Thumma Aameen.*

The actual classroom of Deen is the Musjid
You have already by now read many statements of Nabi (sallallahu alaihi wasallam) where you come to realise that Allaah Ta`ala has greatly encouraged and promised rewards for establishing learning, teaching and gatherings of advice in the Musaajid. Also the virtues and blessings of remembering Allaah Ta`ala in the Musaajid. Divine blessings will be showered upon those who establish such acts of Ibaadat and keep the Musaajid inhabited. The angels supplicate for such fortunate souls.
If we contemplate upon the status and position of the Musjid, and if we read and peruse the history and lives of Nabi (sallallahu alaihi wasallam) and the Sahaabah-e-Kiraam (radhiallahu anhum), it will become as clear as daylight to us that the Musjid is that pivotal base wherefrom guidance and *Hidaayat* emanate. The Musjid is also that place wherefrom the winds of Deen blow and the inheritance of *Nubuwwat* is distributed.

When the pagans of Makkah Mukarramah banished Nabi (sallallahu alaihi wasallam) and his Sahaabah-e-Kiraam (radhiallahu anhum) from their homeland and they migrated to Madinah Munawwarah, Nabi (sallallahu alaihi wasallam) built a Musjid upon entering Madinah Shareef. This very Musjid-e-Nabawi became the foundation of guidance and *Hidaayat*. There is not a single sector or fragment of this Deen-e-Haqq of ours, which does not have a basis springing from this first Madrasah.

Nabi (sallallahu alaihi wasallam) had evolved and structured his entire life (of Nubuwwat) so intricately around the Musjid, that we are constrained to admit that, that land which became the Musjid, holds precedence over every other place. If we study carefully the life of our Nabi (sallallahu alaihi wasallam), the Khulafaa-e-Raashideen (radhiallahu anhum), and for that matter every pious predecessor that passed and we cannot fail to see the intricate connection each one of them held with the Musjid. Every aspect of their worldly and Deeni lives evolved and centred around the Musjid. The advices and counsels of Nabi (sallallahu alaihi wasallam) featured in the Musjid. The remembrance of Allaah Ta`ala, learning and teaching, Ibaadaat, dealings, and everything else were steered and channelled from the Musjid. There is no scope to dilate in detail on all these events, and this treatise cannot do justice to this subject matter. Nevertheless, a few incidents will be presented before you just so that you may understand what status and importance the Musjid held.

A delegation once presented themselves before Nabi (sallallahu alaihi wasallam). One Sahaabi (radhiallahu anhu) offered to entertain this delegation, but Nabi (sallallahu alaihi wasallam) refused saying that they should remain in the Musjid. The reason and wisdom behind this was that Nabi (sallallahu alaihi wasallam) intended that these people remain in the environment of the Musjid, thereby benefiting from the gatherings of knowledge and remembrance of Allaah Ta`ala. They should participate in the Salaat and Khutbahs of the Musjid and intermingle with the Sahaabah-e-Kiraam (radhiallahu anhum) and establish a connection with them.

Those people who lived in Madinah Munawwarah, could benefit at any time from the blessed gatherings of Nabi (sallallahu alaihi wasallam). As for those people who lived in the outskirts and they were invited to Islaam,

were encouraged to come to Madinah Munawwarah. Amongst them there were those who were attracted by the peace and tranquillity offered by this beautiful city and they remained behind, thereby reaping full benefit from the company of Nabi (sallallahu alaihi wasallam). The others who could not remain behind in Madinah Shareef were subjected to a course whereby they remained for a while in the company of Nabi (sallallahu alaihi wasallam) and they learnt the Deen. Thereafter they would return to their respective homelands and villages and impart what they had acquired. There were no set limitations as to how they would impart the knowledge gained by them, but all of them had one common factor, and that was they would base themselves and set up as their basis the Musjid.
Wherever Islaam spread to, Musjids were established, so that the knowledge of the Deen could be learnt and taught. The Ahaadith Shareef contain the names of many such Musaajid.

During those times, the object of building Musjid was not to erect a palatial structure, but rather to establish a Deeni headquarters, hence the Musaajid were plain and simple structures. The majority of these are not in existence today, however the fountainhead of guidance and humandom still exists to this day. Musaajid were not only established on the outskirts of Madinah Shareef, but wherever the need and occasion arose, Musaajid were erected even in Madinah Munawwarah itself. Since our Deen is easy, every person was not forced and constrained to come to Musjid-e-Nabawi. There were those who lived far off and regular attendance at Musjid-e-Nabawi was difficult. Nevertheless, wherever there were Musaajid, they were all sources of guidance. Nabi (sallallahu alaihi wasallam) would appoint suitable Imaams for these Musaajid. Only those who were most learned were appointed as Imaams. If they were all equal in knowledge, then the one who practiced the Sunnat the most would be appointed.
In this regard the Fuqahaa have laid down stringent rules and conditions. All this was done so as to protect the sanctity and soul of the Musaajid. For us to go into more detail in this subject would only lengthen this treatise. Nevertheless, I cannot close this subject without mentioning the *As-haab-e-Sufaa*.

Sufaa was a raised platform close to Musjid-e-Nabawi, whereupon some pious servants of Allaah Ta`ala resided. Their chief objective in life was to

remain connected to the Musjid and acquire the knowledge of the Deen. There were many instances where these individuals were subjected to abject poverty. Hadhrat Abu Hurairah (radhiallahu anhu) stated that his condition was such that many a times due to such severe hunger he would lie on his stomach and tie stones to his stomach (in order to pacify the pangs of hunger).

Such severe circumstances never made these personalities leave the blessed company of Nabi (sallallahu alaihi wasallam) and move elsewhere. In fact they were such stalwarts of Deeni knowledge that the fountains of knowledge and Taqwa flowed from there.

That True and Absolute Message which was imparted by our beloved Nabi (sallallahu alaihi wasallam), and the life which was led by him (sallallahu alayhi wasallam) and his faithful Companions (radhiallahu anhum) was truly understood by the pious personalities of this Ummat. They also propagated it by way of practical demonstration. If one reflects upon the reformatory history of this Ummat, then it will be noted that whichever personality had any impact on his community and effected a positive Deeni change, his life was inextricably interwoven with the Musjid. Even today, if we see any Deeni Institution which is flourishing, it will be noted that its beginnings were either from a Musjid or its fruits and success was motivated by such persons whose lives are connected in some way to the Musjid.
Those who have fully comprehended what the actual and true inheritance of the Prophets is, where it is to be found, where its treasure-house lies and what the method of acquiring it is, have also fully understood that the Musjid is the first and strongest Madrasah of Islaam. This is also the final refuge. This is that place wherefrom the fountains of knowledge and the highest form of spiritual awareness springs forth. This is the source wherefrom the winds of guidance and *Hidaayat* blow. Today also, the treasure of all these bounties lie in the Musjid. By eradicating this fort, one will not find Deen or any guidance and direction.

Taking children to the Musjid
15). “It has been reported by Hadhrat Waathilah ibn Al-Asqa` that indeed Nabi (sallallahu alaihi wasallam) said, ‘Save your Musaajid from

your children, insane, buying, selling, arguments, raising your voices, establishing Hudood and unsheathing your swords. Erect at their entrances places of ablution.'" [Ibn Majah]

Seeking lost items in the Musjid

16). "It has been reported from Hadhrat Abu Hurairah (radhiallahu anhu) that Rasulullah (sallallahu alayhi wasallam) said, 'Whoever finds a man announcing for his lost item in the Musjid, should say, 'May Allaah never return it to you.' Indeed the Musjid has not been built for this.'" [Muslim Shareef / Mishkaat, page 68]

Prohibition of trading in the Musjid

17). "It has been reported from Hadhrat Amar bin Shuaib from his father who reports from his grandfather that Rasulullah (sallallahu alayhi wasallam) prohibited buying and selling in the Musjid. He also prohibited seeking a lost item in the Musjid and from reciting poetry therein.'" [Abu Dawood / Mishkaat, page 93]

The above three Ahaadith stress and emphasise the importance, sanctity and cleanliness of the Musjid. If small children are brought into the Musjid, then they will desecrate the sanctity of the Musjid by spreading litter, filth and urinating, etc. Similar is the situation with insane persons, who cannot distinguish between good and bad, right and wrong. It is possible that they may also desecrate the Musjid, spread filth, hurt someone, annoy people, cause a noise or distraction, etc., etc. To make a noise and create disturbance in a Musjid is an extremely evil act. The Hadith of Saa`ib Ibn Yazeed is mentioned further on, where Hadhrat Umar (radhiallahu anhu) reprimanded two persons who were raising their voices in the Musjid.

Similarly the Musjid is not a village pavilion or rural club, where social gatherings and meetings take place, or where one does not go there for performing Salaat or Ibaadat, but rather to announce for some lost item, etc. Such behaviour in a Musjid is truly despicable. Nabi (sallallahu alaihi wasallam) has expressly stated that the Musaajid are not built for such reasons. In fact, Nabi (sallallahu alaihi wasallam) has reprimanded such behaviour so overtly, by saying that if anyone is found dishonouring the

Musjid such, then he must be told, *"May Allaah Ta`ala never return your item to you."*
However, if someone had misplaced an item of his in the Musjid, then the Fuqahaa have written that one may seek it and ask others regarding it in the Musjid, provided it is done appropriately and with dignity.

To conduct trade, buying and selling in the Musjid and to make it a venue for general and raucous meetings is completely impermissible. The Musaajid are venue of Deeni Ta`leem and for the remembrance of Allaah Ta`ala. It is not a business or marketplace. The Musjid is the bazaar of the Aakhirah and not a worldly bazaar. By conducting trade in the Musjid it is an implication that the worldly commodities are more valuable than those of the Aakhirah, since trading in the Musjid implies a preference for worldly carrion in exchange for the bounties and blessings to be reaped in the Aakhirah by attending the Musjid for its intended purpose.

With regard to hymning and singing poetry in the Musjid, it appears that this matter is fast going out of hand. By citing a few Ahaadith wherein poetry was recited in the Musjid of Nabi (sallallahu alaihi wasallam), these people are using this as their proof to establish the Musjid as venues of poetry. They do not wish to understand the limitations of permissibility and the conditions thereof.
In the first place, during the era of Nabi (sallallahu alaihi wasallam), the Sahaabah (radhiallahu anhum) would grant such honour and respect to the sanctity of the Musjid, that we cannot fathom. If they were to be apprised of a single desire of Nabi (sallallahu alaihi wasallam), then nothing on earth and no force or power would be able to deter and shift them from fulfilling this desire.
Secondly, the Fuqahaa have consented to the recitation of such poetry in the Musjid where the statements and advices of Nabi (sallallahu alaihi wasallam) are mentioned and there is no disrespect shown to the Musjid nor any raucous behaviour. There should be absolutely no distraction or annoyance caused to those performing Salaat or engaged in some Ibaadat therein. Nowadays, such raucous gatherings of poetry take place in the Musaajid where the Musjid no longer remains a Musjid but rather is converted into a venue of entertainment, rather like a disco, *Nauthubillaah!*

Not to establish *Hudood* in the Musjid means that any punishment which is to be meted out to criminals should not be done in the Musjid. This is also contrary to the sanctity of the House of Allaah Ta`ala. Building places for ablution at the doors of the Musaajid means that *wudhu-khana* (ablution-blocks) and toilet arrangements should be made near the Musjid, but not in such a way where it will despoil and cause a stench or disturbance to the Musjid and its sanctity.

Prohibition of raucous and rowdy behaviour in the Musjid

18). "It has been reported by Hadhrat Saa`ib bin Yazeed As-Sahaabi (radhiallahu anhu), 'I was once sleeping in the Musjid when I felt a pebble striking me. When I looked up I saw it was Hadhrat Umar (radhiallahu anhu), who said to me, 'Go and fetch those two (persons) to me.' I went and brought them to Hadhrat Umar (radhiallahu anhu). He asked them, 'Who are you and wherefrom do you come?' They replied, '(We are) From Taa`if.' He said to them, 'Had you two been from Madinah, then I would surely have made you feel pain (i.e. I would have punished you). The two of you are raising your voices in the Musjid of Rasulullah (sallallahu alayhi wasallam)?'" [Bukhari Shareef / Mishkaat, page 71]

Since these two persons where not residents of Madinah Tayyibah, they came from outside Madinah and they were guests, hence they did not benefit fully from the blessed company of Nabi (sallallahu alaihi wasallam) to know any better. Therefore keeping in mind their being guests in Madinah Shareef, Hadhrat Umar (radhiallahu anhu) let them off on a warning. With regard to the sanctity and respect due to the Musjid, some pious personalities have written that a person should shake with fear of Allaah Ta`ala, upon entering the Musjid, lest he may desecrate and dishonour the sanctity of the Musjid.

This Hadith also demonstrates that one should not deal harshly and severely with villagers and outsiders. Instead one should teach them with kindness and compassion. There were occasions when villagers would attend the gatherings of Nabi (sallallahu alaihi wasallam) and utter such statements and make such demands which the cultured Sahaabah (radhiallahu anhum) found unpalatable and distasteful, whereas Nabi (sallallahu alaihi wasallam) would tolerate and bear it with patience.

One should go to the Musjid in a purified and clean state

19). "It has been reported by Hadhrat Jaabir (radhiallahu anhu) that Nabi (sallallahu alaihi wasallam) said, 'Whoever (has just) consumed onions or garlic, should keep away from us (or he said) our Musjid." In a similar narration in Muslim Shareef it is reported) *"Whoever (has just) partaken of onions, garlic or leek, should not come close to our Musaajid, because indeed the angels are also offended (by such stenches) which offends man.'"*

20). "It has been reported from Hadhrat Umar (radhiallahu anhu) that he was giving a sermon on a Friday, when he said in his sermon, 'And then indeed you people eat from such two trees, which I deem as being offensive and odious – onions and garlic. Verily I have seen that whenever Rasulullah (sallallahu alayhi wasallam) detected their odour on someone in the Musjid, he would order him out to 'Baqee'. Because whosoever desires to eat them should eradicate its stench by cooking it.'" [Muslim]

Keeping the Musjid clean

21). "It has been reported by Hadhrat Anas (radhiallahu anhu) that Rasulullah (sallallahu alayhi wasallam) said, 'Spitting in the Musjid is a sin and its compensation is to bury it.'" [Bukhari and Muslim Shareef / Mishkaat, page 61]

From this Hadith we can understand to what extent Nabi (sallallahu alaihi wasallam) has emphasised the sanctity of the Musjid. The prohibition is not limited to only onions and garlic. In fact anything which emits an offensive odour in included. Cigarettes, cigars, tobacco, etc., are all included in this prohibition. The Fuqahaa have written that whenever a person has consumed something which emits an offensive odour from the mouth, should cleanse their mouths properly before entering the Musjid.
Similarly, the Hadith of Hadhrat Anas (radhiallahu anhu) does not mean that only spitting in the Musjid is impermissible. Every other offensive and dirty act is included in this prohibition. Burying the sputum means removing it and cleaning the place. In the past the Musjid floor would be sand, wherewith the sputum could be buried, nowadays the carpet has to be washed and cleansed properly.

22). “It has been reported by Hadhrat Aishah (radhiallahu anha) that Nabi (sallallahu alaihi wasallam) once noticed phlegm, sputum or nasal mucus on the Qiblah wall (of the Musjid) and he scraped it off.” [Bukhari and Muslim Shareef]

23). ‘It has been reported from Hadhrat Anas (radhiallahu anhu) that indeed Nabi (sallallahu alaihi wasallam) said, ‘Verily filth such as urine and muck are inappropriate for the Musjid. This (i.e. the Musjid) is for the remembrance of Allaah Ta`ala and recitation of the Qur`aan.’” [Muslim Shareef]

The Hadith of Hadhrat Aishah (radhiallahu anha) has been mentioned for the benefit of those who involve themselves in wrong acts in the Musjid. We should all regard the cleaning and service of the Musjid as our duty. Our beloved Nabi (sallallahu alaihi wasallam) did not find it below his dignity or shameful to scrape off the sputum or mucus of someone else which stained the Musjid wall, whereas we find it shameful to sweep and keep the Musjid clean.

This is not an isolated incident, in fact the Kitaabs of history and Ahaadith are replete with similar such incidents. When Nabi (sallallahu alaihi wasallam) arrived in Madinah Shareef and the building of Musjid-e-Nabawi began, then Nabi (sallallahu alaihi wasallam) would himself assist the Sahaabah (radhiallahu anhum) in the construction. Our beloved Nabi (sallallahu alaihi wasallam) would lift the rocks with his blessed hands and pass it on to the Sahaabah (radhiallahu anhum), who would plead with him to have mercy on himself and leave the construction and heavy work to them. However, Nabi (sallallahu alaihi wasallam) preferred to work like a labourer.

Here people should not labour under the notion as to why someone spat in the Musjid. The nation, prior to Nabi’s (sallallahu alaihi wasallam) being deputed prophethood was uncivilised and uncultured. They were unaware of what was offensive and unwary of proper etiquettes. Slowly and meticulously, Nabi (sallallahu alaihi wasallam) guided the Sahaabah (radhiallahu anhum) and led them to reformation. They were transformed

into such a magnanimous nation, which upto this day astonished the entire world. May Allaah Ta`ala bless and guide us all into following their example. *Aameen.*

Similar is the narration of Hadhrat Anas (radhiallahu anhu). The Musaajid of those days were not like the palatial and humongous constructions of present times, where people are awe and dumb-struck by the mere sight, wondering what this is. The Musaajid of those times were simple date-palm structures. Their floors were left natural.

When we look at society of today, where we have what is supposed to be cultured and literate people, yet some natural and disturbing human traits still exist. Many men sit in the Musjid and they scrape their nails, heels, beards and place their fingers in their noses and ears. Such behaviour is unbecoming and contrary to the sanctity and respect of the Musjid. The surprising part is that we see that many of the people who engage in such unbecoming behaviour are amongst those who are supposed to know these *Masaa`il*.

The warnings against carelessness and undignified behaviour

"And who does greater wrong than he who forbids the approach to the sanctuaries of Allaah lest His name should be mentioned therein, and strives for their ruin? As for such, it was never meant that they should enter them except in fear. Theirs in the world is ignominy and theirs in the Hereafter is an awful doom." [Surah Baqarah]

There are divergent views amongst the Mufassireen regarding the Tafseer of this Aayat. Some say it was revealed regarding the Mushrikeen of Makkah whilst others say it refers to the Christians. Whatever the case may be, the ruling and purport of this Aayat is general and addresses everyone. Whoever prevents others from the Thikr of Allaah Ta`ala in the Musjid, and are the cause of the Musaajid become desolate and uninhabited; whoever makes an attempt towards this nefarious aim by creating some hue and cry, thereby preventing others from coming to the Musjid or initiate some entertainment etc. at the Musjid whereby others are distracted from

performing Ibaadat in the Musjid; all such persons fall under the warning sounded in the above Aayat. To render a Musjid desolate and uninhabited does not only refer to demolishing and breaking down the physical structure, in fact, it refers to any such act which turns people away from the actual purpose of a Musjid, i.e. Salaat and the remembrance of Allaah Ta`ala.
Therefore it is impermissible to carry out any such act in a Musjid which will distract and disturb people who are engaged in Ibaadat therein. Those who carry out such evil perpetrations will be at a total loss and disgrace in this world and hereafter, as is spelt out in the above Aayat. May Allaah Ta`ala safeguard us all.

This Aayat also makes it apparent that a Musjid is such a place which has to be entered with dignity and awe, where a person fears that he may be guilty of perpetrating some disrespect or untoward act in the Musjid, because this is the House of The Greatest. In this regard it is recorded regarding some pious personalities that such a condition would overcome them when entering the Musjid that they would shake and tremble with fear and awe.

My venerable Ustaad, Hadhrat Sheikhul Hadith Moulana Zakariyyah (rahmatullahi alaihi) has recorded in his Kitaab, *Fadhaail-e-Namaaz*, regarding Hadhrat Saalim Haddaad (rahmatullahi alaihi) that when he would hear the Athaan being called out, his face would turn yellow, he would leave his shop open, stand respectfully and recite the following couplets:

1. *When your caller(Muath-thin) stands up to call, then I stand up quickly, I respond to the Call of such a Great Master, Who has no equal;*
2. *When the Caller calls out, then I respond in a state of awareness, obedience and submissiveness, 'O One of Great Eminence! I am present.'*
3. *My complexion changes to yellow due to fear and awe, and That Pure Being renders me unaware of all preoccupations,*

4. *I take an oath that nothing is more tastier and pleasing to me than Your remembrance; and besides You, I find no sweetness in the remembrance of others,*
5. *When will the day dawn when there will be a meeting between You and I, and the desirous one will be overjoyed with that meeting.*
6. *Whichever eyes have set upon the Illumination of Your Beauty, will die of desire, and will never be consoled.*

Unnecessary expenditure on the Musaajid

24). "It has been reported by Hadhrat Anas (radhiallahu anhu) that Rasulullah (sallallahu alayhi wasallam) said, 'Verily from amongst the signs of The Hour is that people will boast regarding their Musaajid.'" [Abu Dawood / Nisai / Mishkaat, page 69]

"*Boasting*" regarding the Musaajid means that people will be proud and boastful about the outer façade and extravagance of their Musaajid. The actual and true purpose of the Musaajid will no longer remain. In fact, people will start paying more attention to the physical beauty of the structure and vying and competing with others in building more glamorous and palatial Musaajid. It will be seen as to whose Musjid is the most beautiful, and who spent more money on the structure. There will be no concern or worry as to how many people will attend the Musjid for Salaat. The last thing they will be concerned about is whether anyone will come there to engage in the remembrance of Allaah Ta`ala or not. The actual and true aim of building Musaajid will no longer remain. The competition will be on, and Musaajid will become objects of pride and show.
This disease is rife in our present times. It is especially noticeable amongst the wealthier class. They will readily spend huge sums of money on beautifying and extending Musaajid, whilst paying scant attention to their Ibaadat and acquiring of knowledge. They turn their entire attention to decorate and adorn the Musaajid, not in the least bit reflecting upon the actual and real object of the Musjid. They themselves are not punctual with attendance to the Musjid and they care not whether the Musjid is inhabited or not. The Musjid has merely become a pawn of show and palaces of pride. These rich people feel that they are most rightful in boasting and being given preference in the affairs of the Musjid. This is most certainly

not the case. The ordinary poor man in the street has just as equal right in any Musjid than the rich and wealthy (who may have built the Musjid with their own contributions). Every Musjid is equally open to every Muslim.

To be extravagant in building the Musaajid and to beautify and adorn them are not acts of virtue and beloved to Allaah Ta`ala, in fact, it is most detested and hateable to Allaah Ta`ala. The Hadith of Hadhrat Umar (radhiallahu anhu) which features further on explicitly states that when the condition of a nation deteriorates (and they are heading for destruction) then they begin (by) adorning and decorating their Musaajid. There is another narration by Hadhrat Abu Hurairah (radhiallahu anhu) that is even more explicit which mentions that when any nation begins decorating and adorning their Musaajid, that is, when they pay more attention to the physical attributes of the Musaajid, then understand that they are heading headlong for destruction.

The object of such Ahaadith is not that the Musaajid be left decrepit and dilapidated. The object is that the purpose of Musaajid is the Ibaadat of Allaah Ta`ala and not to be objects of adornment and pomp. This real and actual object should not be forgotten and left behind.

Worldly talk in the Musaajid

25). "It has been reported by Hadhrat Hasan (radhiallahu anhu) that Rasulullah (sallallahu alayhi wasallam) said, 'There will (soon) dawn a time on people when their speech in their Musaajid will be on worldly matters. Do not sit amongst them, because there is no need for such people in the Sight of Allaah.'" [Baihaqi / Mishkaat, page 71]

There was a narration which passed earlier on where Nabi (sallallahu alaihi wasallam) said that the Musaajid are for the remembrance of Allaah Ta`ala and for recitation of Qur`aan Majeed. That is, they are for the Ibaadat of Allaah Ta`ala. The Musaajid are not venues for public gatherings or public parks, as some people take them to be nowadays. To utilise the Musaajid for satisfying some worldly need is detestable by Allaah Ta`ala. This is such a Divine Court, wherein any respect shown will be regarded as deficient. Whosoever comes here for the Ibaadat of Allaah Ta`ala is His guest. If he is harmed or caused difficulty herein, then it will displease

Allaah Ta`ala. Therefore, if anyone who is performing Salaat is disturbed by loud recitation of Qur`aan Majeed or Thikr, then it should be refrained from.

Just see what a severe reprimand has been issued for engaging in worldly talk in the Musjid. Nabi (sallallahu alaihi wasallam) has stated that Allaah Ta`ala has no need for such people, who do not differentiate between the Musjid and the bazaar. They are scoundrels who rebuff being the guests of Allaah Ta`ala. Some Ulama have written regarding those people who engage in worldly talks in the Musjid and make the Musaajid the venue for their laughter and entertainment, thereby creating a distraction and disturbance to the angels and men performing Salaat therein, that there is a fear of their also falling under the scope of the Aayat saying, *"Who is more oppressive that the one who prevents from…"*, because the kuffaar of Makkah (regarding whom this Aayat was actually revealed) did not place locks on the Musjid-e-Haraam nor did they demolish it. They had in reality initiated such tricks and means which distracted people from performing Ibaadat therein. This is what is meant by rendering a Musjid desolate. The Musaajid are built for the Ibaadat of Allaah Ta`ala and not for fun and amusements. How sad it is that nowadays there are those amongst every sector of the community who are unwary of this. Even the learned ones are nor careful in this regard, and they engage in all sorts of worldly talk and conversation in the Musjid. The Fuqahaa have consented to whispering in the Musjid if the conversation is of a major importance. To interpret this as open consent and license for joking, debating, etc., in the Musjid and its courtyard are major crimes.

Unnecessary decorations and adornment of Musaajid

26). "It has been reported by Hadhrat Umar ibn Khattaab (radhiallahu anhu) that Rasulullah (sallallahu alayhi wasallam) said, 'No action of any nation can be worse than their adorning their Musaajid.'" [Ibn Majah]

27). "It has been reported by Hadhrat Ibn Abbaas (radhiallahu anhu) that Rasulullah (sallallahu alayhi wasallam) said, 'I see that you people are adorning your Musaajid after me (my demise), just as the Jews adorned their synagogues and the Christians their churches.'" [Ibn Majah]

Hadhrat Abu Hurairah (radhiallahu anhu) reports that Rasulullah (sallallahu alayhi wasallam) said, *"When you people begin adorning your Musaajid and Qur`aan Majeeds, then know that your destruction is closing in."*

These Ahaadith make it explicitly clear that Nabi (sallallahu alaihi wasallam) detested adornment and decoration of the Musaajid. In fact, he has warned of the destruction of people who engage in such acts.

Every statement and instruction of Nabi (sallallahu alaihi wasallam) is brimming with wisdom. The real and true wisdom behind this instruction is best known to Allaah Ta`ala and His Rasool (sallallahu alayhi wasallam). It is binding upon us to enact and practice upon every instruction of his, whether we understand the underlying wisdom or not. Nevertheless, if we contemplate and reflect upon this instruction and if we ponder over its impact on our daily lives, then we will not fail to realise what a bearing it has on us and why it was prohibited and warned against so severely. We realise that when man starts drifting from the actual and true nature of a thing, then slowly but surely this true objective becomes secondary and the 'innovated' object takes precedence. There will eventually dawn a time in the history of man when the true object is completely lost and replaced in totality. The physical thing which is shorn of its true objective, never lasts forever, slowly but surely this physical form also diminishes and is rendered into oblivion, literally and figuratively. This principle applies across the board and is general.

In this regard the Musjid is also a physical abode which is to be kept clean and pure for the performance of Salaat. One of its objectives is that it is a place of imparting knowledge and Thikr. It is a spring wherefrom the recognition of Allaah Ta`ala and spiritual excellence springs forth. It is such a Court where true lessons in the fear of Allaah Ta`ala can be acquired. It is a treasure-house of *noor* and wisdom, which is open for all to partake.

Now if a person shifts away from this true reality and objective of the Musjid and pay attention to the physical building and unnecessary adornment thereof, then what will the result be? The outer form and adornment will now be taken as being the objective of the Musjid. The unnecessary adornment and decoration of the building will now become a

source of pride and competition will develop between different societies. The real objective of a Musjid will soon be forgotten and when people start admiring the outer facades of their Musaajid then they will not realise that it is empty and deprived of its real and true objective. Their long and extensive halls will be empty of people performing Salaat, its wide courtyards will be in anticipation of people to come and make Ibaadat, its walls will be hungry for people who engage in the remembrance of Allaah Ta`ala and the winds which blow through the Musjid will be thirsty for people engaged in learning and teaching knowledge of Deen. The angels which are deputed from Allaah Ta`ala to distribute the bounties will have none to give to. Nobody will be present to accept these Divinely-sent bounties. Must these wonderful gifts now be taken back?

Nabi (sallallahu alaihi wasallam) has said that whichever nation is destined for destruction will begin to adorn their Musaajid. It is evident that when the reality of the Musaajid no longer remains then there is nothing left but destruction. It is for this reason that the decoration and finishings in a Musjid must only be done to a necessary extent. There should be no extravagance and wastage involved where the real objective of the Musjid is lost.

When the true soul of the Musjid is lost, i.e. knowledge, remembrance of Allaah Ta`ala and Salaat with humility and submissiveness, then what is left besides destruction and ruin? The following Hadith is even more explicit:

28). "It has been reported by Hadhrat Ali (radhiallahu anhu) that Rasulullah (sallallahu alaihi wasallam) said, 'Very soon such an era will dawn on the people when nothing will remain of Islaam besides its name and nothing will remain of the Qur`aan Majeed besides the calligraphy. Their Musaajid will be populated but devoid of guidance. Their Ulama will be the worst specimens of people under the sky. Fitnah will be initiated by them and rebound on them.'" [Baihaqi]

If we take genuine and unbiased stock of our conditions and reflect carefully on our lives, then we cannot help but admit that the time has most certainly arrived which was prophesied fourteen hundred centuries ago by our beloved Nabi (sallallahu alaihi wasallam). What is left of our Islaam is

but only an outer façade. And even that is scant and lacking. Thousands, nay hundreds of thousands if not millions of Qur`aan Majeed are being printed internationally throughout the world, in all sorts of beautiful covers, styles and sizes. There are different colours available to suit one's fancy, and Alhamdulillah, this is ever-increasing. But is there any soul left of the Qur`aan Majeed in us? Are we not merely sufficing ourselves with the written words? Are paying any attention to the soul of the Qur`aan Majeed? With regard to the Musaajid, we have passed the discussion before. What is the reality of our Musaajid? Nowadays we do not even have anyone left there to perform Salaat. The Hadith also mentions regarding the state of the Ulama. We cannot comment further.

MISCELLANEOUS IMPORTANT POINTS

The real objective of the Musjid is the fulfilment of the Fardh Salaat

Just like every other act of Ibaadat, the Fardh Salaat also has two states – individual and congregational. Salaat on the individual scale is Fardh and obligatory on every sane, adult Muslim, be it performed at home or in the Musjid, on journey or not, in health or illness, for master and slave, in every condition and upon every person Fardh Salaat is binding and obligatory.
The other state, which is congregational, is performed in a particular place and at a particular time, where all individuals may gather and fulfil their Fardh obligation. The performance of Fardh Salaat in congregation has been unduly stressed upon in the Shariah.

If a person performs his Fardh Salaat individually at home, then although the obligation will be deemed as being fulfilled and this person cannot be termed a *be-namaazi* (one who does not perform Salaat), however if we have to ponder over the rules of the Shariah, then we will realise that the performance of Fardh Salaat (for men) is meant to be (only) in the Musjid. As long as there is no genuine Shar`i reason for not performing in the Musjid, then for a person to neglect attendance in the Musjid for Fardh Salaat will be a real dereliction of duty, and contrary to the soul of the Deen. Hadhrat Ibn Qayyim writes in *Zaadul Ma`aad* that Nabi (sallallahu alaihi wasallam) would only perform his Fardh Salaat in the Musjid, and if he had no excuse like journey etc. then he would never abandon Fardh

Salaat in the Musjid. Besides this, one needs reflect upon the numerous Ahaadith which extol and emphasise the importance of Fardh Salaat with *Jamaat*. From all this we clearly understand that the object of the Musjid is the performance of Fardh Salaat. There are even times when persons who are amongst the excused are not consented by the Shariah not to attend the Musjid.

Hadhrat Ibn Umme Kulthoom (radhiallahu anhu) was a blind Sahaabi who lived a distance from the Musjid. He once requested permission from Nabi (sallallahu alaihi wasallam) to perform his Fardh Salaat at home, due to his being blind, his house being a distance from the Musjid and there was no one to take him there. Nabi (sallallahu alaihi wasallam) asked him if he could hear the Athaan being called out, to which he replied in the affirmative. Nabi (sallallahu alaihi wasallam) then told him to continue attending the Musjid.
In another similar narration it is stated that Nabi (sallallahu alaihi wasallam) at first consented to his performing his Fardh Salaat at home, and after he left Nabi (sallallahu alaihi wasallam) called him and asked if, from his home, he could hear the Athaan being called, to which he replied in the affirmative, whereafter Nabi (sallallahu alaihi wasallam) told him to continue attending the Musjid.

It is true that Nabi (sallallahu alaihi wasallam) did on certain occasions consent to Fardh Salaat being performed at home due to certain excuses presented before him, and this is the reason why the Fuqahaa also consent to Fardh Salaat being performed at home, if there is a valid Shar`i reason. The Sahaabah (radhiallahu anhum) and the pious predecessors have all through the ages placed great stress and emphasis on attending the Musjid for Fardh Salaat.

It has been reported regarding Hadhrat Umar (radhiallahu anhu) that he would investigate the reason of anyone's absence from the Musjid. If there was no apparent reason given, then he would openly display his displeasure and anger. One day a few individuals were absent for Fardh Salaat in the Musjid and Hadhrat Umar (radhiallahu anhu) enquired the reason for their absenteeism. He sent a message that they should attend the Musjid with punctuality otherwise he would send someone to strike their necks off. He

then told the people to continue attending the Musjid for Salaat. He repeated this sentence thrice.

Hadhrat Umar (radhiallahu anhu) would say that when attending the Musjid, one should look for his (Muslim) brothers, and see that they are all present for Salaat with *Jamaat*. If you do not see anyone, then enquire about him. If he did not attend due to illness, then visit him, and if he has not attended the Musjid notwithstanding his being in good health, then reprimand him. [Ahyaa, vol. 1, page 139]

Performing Salaat in the Musjid is a sign (hallmark) of the Deen
Considering the emphasis and importance placed on attendance in the Musjid for Fardh Salaat that Allamah Ibn Qayyim (rahmatullahi alaihi) and others have indicated it to be a hallmark of the Deen. In fact, Ibn Qayyim (rahmatullahi alaihi) has stated that if one does not have a valid Shar`i excuse for performing Salaat in the Musjid, then it is *Fardh-e-Ain*.

It was the habit of Hadhrat Aswad (radhiallahu anhu) that when the Jamaat Salaat was completed he would go to another Musjid. Even when he was suffering from his final, terminal illness, Nabi (sallallahu alaihi wasallam) would as far as possible attend the Musjid for Fardh Salaat. Once he said, *"I once had the intention of instructing the youth to gather firewood and go to the homes of those men who perform their (Fardh) Salaat at home without valid excuse (for not attending the Musjid) and scorch their houses to the ground."* [Abu Dawood]

From all these narrations it is clear that to perform Fardh Salaat in the Musjid is a distinguishing sign of the Deen. There is a lengthy Hadith reported in Muslim Shareef wherein Hadhrat Abdullah ibn Mas`ood (radhiallahu anhu) states that Nabi (sallallahu alaihi wasallam) showed them the path to guidance. Inter alia it was mentioned that Salaat must be performed in that Musjid where Athaan is given. For a clearer understanding and blessings, I will record the Hadith hereunder:

"Abdullah says, 'We were fully aware that none would neglect Salaat except a known hypocrite or a (very) ill person. If an ill person could take support of two persons, then he would attend the Musjid for Salaat.' He

says, 'Verily Nabi (sallallahu alaihi wasallam) taught us 'Sunnan-e-Huda' (the Road to guidance), and amongst the 'Sunnan-e-Huda' is the performance of (Fardh) Salaat in the Musjid where Athaan is given.'" In another narration it appears thus,
'Whoever wishes that he meet Allaah Ta`ala tomorrow in the state that he is a Muslim, then he should safeguard these Salaat for which Athaan is given. Verily Allaah Ta`ala has decreed for you the Sunnan-e-Huda, and they (these five Salaat) are from amongst the Sunnan-e-Huda. And if indeed you perform them at home like these doubtful persons (hypocrites) perform them at home, then you are abandoning the Sunnat of your Nabi, and when you abandon the Sunnat of your Nabi your are astray. There is no man who purifies himself, with a perfect purity (i.e. he makes a meticulous wudhu) and intends towards a Musjid from the Musaajid, except that Allaah Ta`ala records for his every step a good deed, elevates his stages and removes one sin. We are certain that none abandons this (attendance of the Musjid) except a known hypocrite. And indeed if a man (a true believer) is able to come to the Musjid with the help of two others (i.e. due to illness he has to take support of two people), and stand in the Saff, he will do so.'"

The special virtue of Jamaat Salaat in the Musjid
From the above it is clearly evident that whatever virtues are extolled for Salaat with Jamaat are completely and wholly attained in the Musjid. That is, when a man proceeds towards the Musjid, then he accrues to his Book of Deeds many other acts of Ibaadaat, which are not attainable if congregational Salaat is held in a place other than the Musjid. Amongst these special benefits are: (1). He becomes the guest of Allaah Ta`ala, (2). He awaits the Salaat, (3). His eyes and other limbs are saved from vain and sinful acts, (4). He only has the intention of Allaah Ta`ala's remembrance, etc., etc.

Erecting Musaajid for pomp and show
It has been mentioned in the preceding pages and Ahaadith that a Musjid should only be erected on a pure and clean intention. When a Musjid is built for pomp and show, then it is deprived of a soul and devoid of reward. Allaah Ta`ala states,

"Ah, woe unto worshippers, who are heedless of their prayer; who would be seen (at worship), yet refuse small kindnesses!"

That Salaat which is performed for show is devoid of reward and a means of destruction. Hence, it is of utmost importance to consider one's intention before building a Musjid. If a Musjid is built for name and fame, then the Musjid will still be regarded as a Musjid, those performing Salaat therein will still be fully rewarded, however, the one who built it, will be deprived of all rewards. In fact, there is a real fear for his destruction owing to his deficient intention.

Musjid-e-Diraar

Generally people label a Musjid as *Musjid-e-Diraar* on every little excuse. Rulings are passed, etc. This is an evil habit. To call any Musjid in present times a *Musjid-e-Diraar* is completely incorrect and erroneous. The actual *Musjid-e-Diraar* was never a true Musjid based on the intentions of the initiators thereof. If a Muslim builds a Musjid, then regardless of his intentions and the flaws therein, it will remain a Musjid and the laws governing Musaajid will apply there also. It is appropriate that we dilate a little on the actual *Musjid-e-Diraar*.

Musjid-e-Diraar was that musjid which was built in opposition to Musjid-e-Quba. The builders thereof were the hypocrites and enemies of Rasulullah (sallallahu alayhi wasallam). There intention was to sow discord and disunity amongst the followers of Nabi (sallallahu alaihi wasallam). The hypocrites built a dwelling in the form of a musjid with evil intent. Allaah Ta`ala informed Nabi (sallallahu alaihi wasallam) of the true state of affairs, whereafter Nabi (sallallahu alaihi wasallam) had it demolished. This incident is mention in the Qur`aan Majeed in Surah Tawbah.

The local Musjid is preferred for the five daily Salaat

For the five daily Salaat it is more virtuous to attend the local Musjid in one's community, however for the Jumuah Salaat one should attend the Jaami` Musjid. It was the continuous habit of the pious predecessors and the Sahaabah (radhiallahu anhum) that they would attend their local Musjid for the five daily Salaat and the Jaami` Musjid for the Jumuah Salaat. Upto this day, this is the practice of the pious.

If there are numerous Musaajid in one locality

If there are numerous Musaajid in one's locality and the distance to all of them from one's home is more or less equal, then it is preferred that one attend the Musjid which is most populated. Otherwise, one should attend that Musjid which is closest to one's home, or the one which is the oldest. However, if the individual is of such a status that owing to him many people attend the Musjid where he is, then he should attend that Musjid in his locality which is the least populated, so that the Musjid remains inhabited, and he receives the reward of keeping a Musjid inhabited.

Our treatment of the Musaajid

In the light of the above-mentioned narration if we take a stock of our condition, and consider just how particular and punctual we are with regards the matters of the Musjid. How much of an effect does this have on our lives? We will have to hang our heads in shame when we realise that we are seriously lacking in bringing into practice these beautiful teachings. We are all privy of exactly what our relationship and connection is with the Musjid. As far as our building of the Musaajid is concerned there is always some excessiveness involved.

There are thousands of places and areas where there are opportunities to erect Musaajid where the Name of Allaah Ta`ala can be taken and the teachings of Nabi (sallallahu alaihi wasallam) can be propagated from. However nobody will turn their attention to this. On the other hand there are many such places where there exists Musaajid but the quality of its habitation and cleanliness are in a sad state.

These are such places where there exists to this day readers of the Kalimah and there is a little Muslim community existent. On the other side of the coin we find such places where the Musaajid are excessively over-decorated and adorned, that when a person comes there to perform Salaat, his attention cannot but be diverted to the beautiful adornments. Where can anyone really and truly engage in Allaah Ta`ala's Ibaadat when his attention is diverted to the decorations?

On the one hand we this state of affairs and on the other we have such dilapidated Musaajid where the roofs are falling apart and some where there is even no electricity. This is a sad state of affairs.

There is yet another side to all this. There are some Musaajid where the trustees and other affluent people in the community regard attendance to

the Musjid as being below their dignity. They would rather perform their Salaat at home. It is as though the Musjid is only for the poor and underprivileged citizens. Those whom Allaah Ta`ala had blessed with wealth deem their affluence as being some sort of remission from Salaat in the Musjid. They regard their duty as being fulfilled by contributing to the salary of the Imaam and Muath-thin and towards the Musjid maintenance.
And then there is the other sector of the community who regard the Musjid as their private parlour and lounge. They conduct their noisy and rowdy meeting sessions with their friends in and around the Musjid area.

Besides the above-mentioned scenarios, there is another case of gross disrespect to the Musjid. This is the case where the Imaam and Muath-thin are degraded and regarded as amongst ignoble in the community. Every person in the community regards the Muath-thin as his servant. Every one wants the Imaam and Muath-thin to play to their tune. They become the doormats for all and sundry. The Imaam and Muath-thin are treated by the trustees just as they are their personal servants and slaves.
What! Do these persons not keep the Musjid inhabited? Are they not present in the House of Allaah Ta`ala morning and night? Are they not in the bazaars of the Aakhirah (the Musjid)? Do they not partake of the fruits of Jannat? Are these not amongst those who await the arrival of the Musallis in the Musjid? Do these persons not recite the Qur`aan Majeed in the Musjid? Do these persons not engage in the remembrance of Allaah Ta`ala in the Musjid? Do they not clean the Musjid? Indeed they do all this (and more)!
Will they then not be guided? Are they not the guests of Allaah Ta`ala? Will the angels not make dua for their forgiveness? Why will they not be blessed with the special mercy and favours of Allaah Ta`ala? Why will not the special peace and tranquillity not descend upon them? Why will they not be deprived of the gifts of Allaah Ta`ala? Indeed they will benefit from all this (and more)! If these persons intention is pure, then they will be amongst the close ones to Allaah Ta`ala and worthy of the envy of all and sundry.

This then is the importance and status of the Imaam and Muath-thin of the Musjid. Besides them receiving the general benefits and virtues of all those who attend the Musjid, they are also liable for the special rewards due to

their special services rendered in the Musjid. Hadhrat Abu Hurairah (radhiallahu anhu) stated that if people knew the value of giving the Athaan and being in the first row (*saff*), then they would draw lots and compete to attain these positions.

Hadhrat Abu Sa`eed Khudri (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that the Jinn, mankind and all besides them who hear the voice of the Muath-thin will bear testimony (for him) on the Day of Qiyaamah. Hadhrat Abdullah bin Umar (radhiallahu anhu) states that Rasulullah (sallallahu alayhi wasallam) said that three (types of) persons will be on mounds of musk on the Day of Qiyaamah and the people on the Plains of Resurrection will be extremely envious of these persons –

(1). That slave who, together with rendering full service to his master did not neglect his duties to his True Master, Allaah Rabbul Izzat.

(2). That person who made Imaamat of a congregation who were pleased with him.

(3). That Muath-thin who called out the Athaan five times a day for the pleasure of Allaah Ta`ala.

Notwithstanding all these special virtues and high rank of these personalities, if we do not afford them our full respect and esteem, then who is the actual criminal?

For whom is there a fear of punishment for disobedience?

I wish to express an important point at this juncture. We have no right to doubt the veracity of any person's intention. The true and actual condition of any person's intention is not known to anyone besides Allaah Rabbul Izzat. Whatever ruling we may confer or conclusion we come derive is based totally on apparent conditions, actions and statements. The true intention and the condition of the heart is known only to Allaah Ta`ala. Nabi (sallallahu alaihi wasallam) has warned severely against this (i.e. judging others). To harbour evil thoughts is a very bad evil. It is our bounden duty to have the utmost respect and grant honour to the Imaam and Muath-thin of the Musjid. We are all aware how much of respect will be shown to the servant of some worldly king, and how people fear them also. In fact, some people will not even hesitate to offer a bribe to them

(*may Allaah Ta`ala save us from this*). In order to achieve some worldly aim, people will resort to all ploys. One will be ever-fearful of the king's servants and try their best not to displease them, lest this displeasure be passed on to the king himself, and then all will be lost. *Allaahu Akbar!* What fear and trepidation people display for worldly persons, whilst for the King of kings and Master of the worlds, no concern is shown. We can respect the servants of the worldly kings whereas we cannot grant due respect, honour and dignity to the special servants of Allaah Rabbul Izzat, Who is Rabb of the worlds? Instead of honouring the servants of His house, we dishonour them? *Inna Lillaahi Wa Inna Ilaihi Raaji`oon!* If this is not blindness, then what is it?

Advice for the Imaams and Muath-thins

All thanks is due to Allaah Ta`ala alone Who has granted you a special wealth and status, in that He has deputed you to be the special servants of His House. He has taken the service of Imaamat and Athaan from you. If you fulfil this service with sincerity, then it will bode success for you in this world and in the hereafter. If you are insincere, and have taken this post for any worldly motive, then remember that Allaah Ta`ala is swift in punishment!

You have undoubtedly been made the trustees of Allaah Ta`ala's House. If you fall short of this trust and duty then remember that you will be taken to task by Allaah Rabbul Izzat. Your every action and statement should be such that people benefit and take lesson. Daily you raise the call of Allaah Ta`ala's Oneness, five times. You teach the Ummat the lessons of Deen and practice. I say with sadness and regret that nowadays the duty of Imaamat and Muath-thin are treated and regarded as worldly occupations. In order to attain these posts, all worldly methods are used when trying to acquire some worldly occupation. The result of this is before our eyes.

The honour and respect shown by the masses which is worthy of your status is no longer existent. It is my fervent request and advice to you that you strive with your every breath to impart whatever knowledge you have acquired and make a fervent effort at acquiring that which you do not know. It is merely the Favour of Allaah Ta`ala that we do not have a dearth of Ulama in our present times. Authentic Kitaabs in many languages are

also readily available. If not after every Salaat, then at least after one Salaat every day, make an attempt at teaching some Deeni knowledge. In this regard, I suggest that you acquire a copy of my Ustaad, Hadhrat Sheikhul Hadith Moulana Zakariyyah's (rahmatullahi alaihi) Kitaab, *Fadhaa`il-e-A`amal* and begin teaching it. Another very important point is that you should pay particular attention to the correct recitation of your Qur`aan Majeed. Recite the letters from their proper *Makhraj*. Recite the letters of س, ص, ث, ط, ت, ذ, ز, ظ, ض, د etc. properly and from their correct *Makhaarij*. There should be a distinct pronunciation when pronouncing any of the letters. You should also pay attention to other factors of *Tajweed* in Qur`aan Majeed recitation. If you do not know, then do not feel ashamed to ask and learn from someone who does.

My third request of you and from every reader of this Kitaab, is that you kindly inform this humble writer of any mistake and error committed in this compilation. Kindly also make dua for my reformation and success and that of all my associates.

O Allaah! Guide us on the Straight Path. O our Rabb! Accept from us, for indeed You are All-Hearing, All-Knowing.

Aameen, Thumma Aameen.

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